

MENTAL SCIENCE

MONTHLY

HARVEY HARDMAN, *Editor*

RELIGION
PHILOSOPHY



PSYCHOLOGY
METAPHYSICS

IN THIS ISSUE



SELF-SALESMANSHIP
SUPERSTITIONS
DAILY STUDIES
GOD'S LAW OF FULFILLMENT



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HARVEY S. HARDMAN, Editor

ZOLA M. HARDMAN, Associate Editor

FREDERICK W. BAILES, Contributing
Editor

1368 Williams Street Denver 6, Colorado

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Self Salesmanship

By HARVEY S. HARDMAN

"All the world's a stage, and all the men and women merely players."

"Insist on yourself; never imitate. Your own gift or talent you can present every moment with the cumulative force of a whole life's cultivation.

"It is only as a man puts off from himself all external support, and stands alone, that I see him to be strong, and to prevail. He who knows that power is in the soul, that he is weak only because he has looked for his good outside of him and elsewhere, and so perceiving throws himself unhesitatingly on his own thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."—Emerson.

Every person is a unique creation. No two people in all this world are exactly alike. And yet we all have a common origin, the One Spirit; all have a common intelligence, the One Mind. Your Self is the peculiar incarnation of God. It is the permanent, changeless reality about you.

But your personality is changeable, because it represents the ideas and beliefs you have entertained about yourself, and the influence of the various forces and conditions of your environment. What you think and believe about yourself act as suggestions which condition your personality expression. Your family, friends, business, trade, profession, and other associations, contain powerful suggestions which influence your subconscious mind, so that slowly but surely your personality

assumes a certain character or type that is the composite image of all the forces, internal and external, that have accumulated through the years to form that image. A good illustration of this personality conditioning influence is your conventional preacher—voice-tone, manners, even appearance. But he is only typical. In less striking fashion the rule applies to everyone.

The very word, *personality*, is derived from the Latin word *persona*, meaning a mask, such as, in ancient times, the players in a drama wore to represent the characters they were to portray in a play. I have seen many cases where the personality of a man or woman was transformed as a result of the conscientious use of the principles of Mental Science. The grouchy person became cordial, agreeable, friendly, radiating good-will and kindness. The sour-puss became charming, sweet-tempered, lovable. So we may say that your personality is like a display window, in which others see what kind of mental, spiritual, and personal qualities are represented by that outer mask.

Every day in every way you are always "selling" yourself to the people in your world. You are either doing a good job, winning friends and favorably influencing people, or a poor job, by repelling, alienating, offending, and driving people away from you. If your mental and personality vibrations are negative, disagreeable, irritating, boring, then your common sense should tell you that people don't like your personality wares, and either stay away, or if contact is made, drift away.

Mental Science is a system which combines the principles of practical psychology and spiritual laws in such a way as to constitute a scientific religion and a workable philosophy of life. We accept as the basis of our religious teaching the concep-

tion that Infinite Mind is the Creator of the material universe, and that Nature is the outer manifestation of inner, or subjective laws, principles, and intelligence. Infinite Mind is incarnate in the individual as Creative Intelligence, the architect and builder of his material body, and resides in that body as the Divine Person, but is not limited to its surface frontier in matters of thought and psychic powers. In short, even as Infinite Mind transcends the physical creation, so Creative Mind in the individual transcends his material body. Knowledge of this fact provides the foundation upon which we erect our philosophy of life. If we are troubled by external conditions, or harassed by personal relations, we know that we can find peace and poise and the ability to make harmonious adjustment, in one place only, and that is within.

In this connection we emphasize the fact that every person has mental and spiritual resources of a subconscious nature that can be developed to the extent that assures him or her of personal independence and success as a human personality. By the daily realization of the fact of the indwelling God, and meditating on the truth of life, even the most distorted personality is finally transformed into one of normal expression. Even the body of one who has built up a disagreeable personality pattern will respond to right thinking. For the matter substance of the human body is plastic, while thought is the compelling, formative power. The gloomy, dejected, pessimistic facial expression, and even the poor body posture, always undergo favorable changes when the personality becomes radiant with the light of truth, and serene and poised in the consciousness of the indwelling God.

You have to select the part you are to play in the great drama of life. If you continue for long to

play that part, your character and personality will become adjusted to it, and more or less fixed until, and unless, you decide to assume another part. Here is the case of a man who became interested in Mental Science. At the time he was a common laborer employed by an excavation contractor. His clothes were rough and soiled. His hands betrayed his work. His personal manners and attitudes gave evidence of his inferior conception of himself. His study of Science opened his eyes to the possibility of improving his situation in life. Finally I said to him: The work you are doing is constructive, a worthwhile service to your community. But why remain as a common laborer when you can become a master, a contractor in your own right? At first he demurred, saying that he had not the financial means to buy the machinery needed. But I convinced him that some of the most successful contractors and builders began in a small way and gradually expanded. So he began to save a part of his earnings and accumulated enough in a reasonable time to get started on small contracts and became at last quite successful. It was all in his mind, but until he established a goal and drove toward it with one-pointed determination to reach it, his latent capacity to do bigger things would have remained undeveloped and unexpressed.

Now as to the effect on his personality. His outer appearance improved. His new position was reflected in his attitude toward life and people as one of mastery, self-confidence, symbols of success. In fact he grew, mentally and spiritually, and looked and acted the new part he assigned to himself as a player on the great stage of life.

Whatever your station or position in life you have made it by your own acceptance, by your own self-evaluation. If you are satisfied with it, fine!

but if you desire to achieve a better position, something beyond your present attainment, you can do so. Not, however, without work. Not without a plan and a masterful purpose. Your mind is a workshop, fully equipped with reason, will-power, thought-power, choosing-power, decision-power. You can make out of the subconscious mind-substance anything you like. And what you make represents what you believe about yourself, the estimate you place on your inherent self-hood. And you can be absolutely certain that others will accept you at your own estimate. Not only that, but your subconscious mind will also believe what you believe about yourself. That is the important thing. Tune out the suggestions of limitation, the depreciating thoughts of other people. Talk more with the God in you and less with people. Conspire with the inner Self with a plan to be and become and to do more significant things in life. Don't be a "waiter" all your life. If you are going to dig basements, or canals, do it with big machines. If you are a dishwasher, aim to reach the next place up, and then set a new goal, but always bigger. Sell yourself first on your inherent capacities, and then you can sell others on the idea.

You are important. You are a child of God. Don't forget that. When you definitely, consciously, and realistically accept that conception of yourself, it will have a powerful influence on your personality and behavior. You become significant, and if at first no one else is aware, the most important one in the whole world is aware, and that is yourself.

You begin to check upon your behaviour patterns, your personality expression. Make a list of personality habits and manners that are repellent and see how you stack up against that list. For

examples which you can extend: Fault-finding; gossip; boasting; criticism; talking about your troubles or physical ills; discourtesy; quick to take offense; failure to keep appointments on time, etc., etc. Check and double check. Start in with the worst one and correct it. Then down the line.

There is only one panacea for the cure of all personality and dispositional distortions, and that is love. Not love in the ordinary sense, but the kind of love defined by the Golden Rule. Follow that and you won't nag, you won't gossip, for when you come to think of it, the person who tells bad things about another person to you, is absolutely sure to peddle bad things to others about you, even if they have to be invented.

Check up on your physical habits—gestures, carriage, posture, clothes—a great many little things add up to the personality equivalent of charm, graciousness, radiance, personal magnetism.

If you want to sell yourself to another person, be attentive, interested. Avoid mind wandering, and especially eye-wandering.

There isn't a human being on earth but has an important message for you if you are intelligent enough to listen to it. Even birds, plants, and animals are instructive provided you are willing to be instructed. When you get the big idea that God is in everything as its Cause, even little things become significant.

Each individual is a medium for transforming Universal Mind Power into personal mind power. You can specialize that Power, use it for any purpose you select. Your thought is the specializing instrument or agent. Weak, vacillating, confused, uncontrolled thoughts, are productive of failure. For the power becomes in you exactly what your thoughts and beliefs make it.

Superstitions

Their Origin and Meaning

L. SQUIRE-TUCKER, *M. Es. Psy.*

In spite of the modern trend of thought which has been called "Realism," it is curious to discover that certain superstitions still linger in the subconscious minds of many people who in every other respect are perfectly normal and rational.

Some superstitions apparently have no baneful influence upon the community, whereas others tend to operate in an adverse direction.

Generally speaking, superstitions are mental inhibitions which have been handed down from generation to generation. Many of them have lost their origins in antiquity.

Upon observation, we find that many of those inhibitions are directly connected with certain well-defined signs, articles, numbers, customs and ceremonies, and even colors, breaking mirrors, spilling salt, to name only a few of such superstitions.

Let us therefore briefly examine some of the more persistent and popular examples which apparently still have a certain hold upon the minds and behavior of many persons.

Now the word "superstition" as defined in the dictionary means "to stand in *fear* of the Deity or the *unknown*," or a belief in an idea about which there is no real evidence.

Modern psychology very clearly postulates that *fear* is one of man's greatest enemies. This has been fully substantiated by the average human experience, and it would appear that *fear* is our constant companion from cradle to grave.

When we are children, we fear the dark, and later we dread the idea of going to school, which is the first contact of a tender soul with an unknown world of experiences.

At school or college, we are assailed with fears of not passing an examination or letting the team down at sports. These fears are frequently followed by dread and uncertainty as to our future vocation in life.

As Basil King states in his book, *The Conquest of Fear*, "The mother fears for her children; the father is afraid for his business; the clerk is afraid for his job; the worker is afraid of his boss or his competitor. There is hardly a woman who is not afraid that the things she craves may be denied her, or that which she loves may be snatched away from her." Are not all wars the direct effect, consequent upon individual and national fears and mistrust?

The attribute of *fear* is logically the parent of all superstitions, and, realizing that the mind in action is a creative vibration for good or ill, we are further aware that mind attracts to itself just exactly the same type of conditions with which it has a correspondence in vibratory affinity.

This is not a new idea. It was promulgated by the ancient seers and philosophers; and it will be remembered that The Buddha stated, "What a man *thinks*—that he will become."

In the East, this principle has been taught and accepted for thousands of years, as we count time, and in the Scriptures we read of Job who declared, "The thing that I greatly feared has come upon me."

Thus we discover that fear down the ages has inhibited the normal and rational functioning of the mind of man.

The purpose of this article is therefore to examine a few of the more persistent superstitions in the light of reason.

The word "superstition," according to the Pythagorean "Key of numbers," represents, in its numerical vibratory value, the number five, which is also the number of the planet Mars; and Mars, in its negative aspect, induces or radiates the vibrations of destruction with which it has a vibratory affinity. Therefore, even the very sound of the word "superstition" is negative and destructive.

It has been affirmed that all superstitions are the antithesis of reason, but this view is too drastic in view of the findings of modern psychology, which postulates that superstition has its domain in the subconscious content of man, individually and collectively.

We further discover that these subconscious ideas, thoughts and urges tend to inhibit the conscious reasoning faculty, consequent upon their disruptive nature which, we have seen, closely approximates the attribute of fear.

We should also remember that the subconscious area of the mind of man, according to some authorities, is two-thirds of the whole, leaving only one-third for the conscious perceptions.

It is therefore of the utmost importance that we should cultivate the habit of positive conscious thought action, based upon reason and logic, in order to subdue and overcome superstitions. This practice has been called "The Science of Right Thinking."

Let us now examine a few of the more persistent superstitions:

Walking under a ladder!—The reader may laugh at such "ill omen," and that's all to the good, but many of us, if we think we are not being observed, avoid taking the chance. But, should we risk it, I wonder how many of us firmly cross our fingers as we pass under a ladder? Now, as a mat-

ter of common knowledge, a ladder has always been used in building operations, and it is illuminating to note that all ladders dating back to about four-thousand B. C., were constructed on an accepted plan of nine rungs only, and, if a longer ladder were required, then a small space was left beyond the nine rungs, before other rungs were added, and so on.

The reason for the nine-rung construction was based upon the belief that each rung represented or symbolized one of the nine planets of our Solar System, which from an Astrological point of view were accepted to be the guides and indicators of Fate or Destiny.

Therefore, in earlier days, to walk under a ladder was considered symbolical of an attempt by the individual to avoid his Fate and thus circumvent the karmic lessons and experiences of life. To go under a ladder was therefore considered an "unlucky" thing to do.

One might well inquire why a ladder should have such a symbolism, and the reason would appear to be based upon Jacob's Ladder, which the ancient mystics regarded as the symbol of evolution and involution. In other words, it represented the ascent and descent of the soul of man.

Passing a Person on the Stairs—Here we have another example rather simliar to the ladder superstition, since stairs are the means whereby we effect our ascent and decent in any building. Therefore, meeting a person on the stairs is likely to hinder our progress, analogous, of course, to the soul's progress; and any hinderances to this was therefore to be considered unwise and "unlucky."

The Number Thirteen—Much superstition is attached to this number. It is a fateful number, however, because one plus three equals four, and the

number four in ancient mythology was said to be the vibratory number of the Planet Jupiter, called the "Good Luck Planet," because his planetary vibrations induce expansion, development and freedom.

However, since the vibrations from all the planets were said to have their positive and negative emanations, it was believed that a person in a negative condition of mind would attract the negative vibrations of Jupiter, which would be the very reverse of so-called "Good Luck"; and a belief in this experience is the root cause of the superstition.

The "British Journal of Astrology" published an article refuting any "bad luck" appertaining to the number thirteen. The writer postulated that this number was considered especially "lucky" by the Magi, because it is composed of the Number One of Deity, plus the three of Magic and Creation, which, when added together, give us the number four, or Jupiter's number in its positive aspect, and therefore considered to be fortunate. This is a contradiction of the belief regarding the "unlucky" thirteen.

Unlucky Friday—The superstition surrounding Fridays is clearly based upon the Day of the Crucifixion, with its apparent gloom, depression, and death. Needless to say that well-balanced people are never likely to attach any such significance to Friday of any week.

Marriages in May—This delusion has its tradition in the Greco-Roman period, and we discover that many persons would refuse to celebrate their marriages from the twentieth of May to the twelfth of June in any year, because it was considered that, Astrologically, the sun at that period is in the House of Gemini. That influence was believed to be capable of inducing changes and restlessness

throughout the life; so naturally it was avoided and became a superstition and a fixed idea.

The Lucky Shoe at Weddings—Frequently a shoe is tied on to the bridal carriage or car and regarded as a symbol of "good luck." Why? A shoe is associated with our feet which come under the Astrological sign of "Pisces," which influence appertains to procreation and fecundity. In other words, a shoe is believed to be a symbol of good wishes for a happy family life.

The Horseshoe—Finding a "horseshoe" as a symbol of good fortune again takes us back to ancient times. A horseshoe is made of iron, and iron was considered a fortunate metal, for it was used in "Jupiter's forge" and therefore was "lucky."

When horseshoes are found, many persons take them home (for luck). It is held that they should be hung suspended to form the letter "U," the ancient superstition being that, when it is thus suspended, it holds and retains all material benefits.

The Spilling of Salt—Salt has always been regarded as a symbol of purification and friendship, and to this very day it is customary with the Arab peoples to give and accept salt, which ceremony is a definite assurance of friendship. We often hear the expression, "he is not worth his salt"; i.e., not worth friendship.

Salt as such contains purifying properties, which is one reason why it is used ceremonially in certain places of worship as "Holy Water," and is still so used in certain occult practices.

It is obvious, therefore, that the spilling of salt has been superstitiously regarded as "unlucky," as it is likely to upset a friendship; and, by thus wasting it, we lose our opportunity for lasting friendship and sanctification.

It will also be remembered that, according to the ancient legend, Lot's wife was turned into a pillar of salt when she looked back over her shoulder. So the superstition still prevails that if we happen to spill some salt at table; then we must also throw a pinch of salt over our left shoulder in order to avoid some undefined calamity.

From the few examples I have cited it should, I think, be obvious that it is high time that all such superstitions fears were expunged from our consciousness; and, in my opinion, teachers and healers would render an added service to humanity, especially to the younger generation, by logically explaining the obscure origin of all such beliefs which tend, as we have seen, to cause humanity "to stand in *fear* of the Deity or the *unknown*."

Let us teach the Love of God, not to fear God. "Perfect Love casteth out all fears," which equally applies to all natural phenomena, sometimes referred to as the "*unknown*," simply because we have at present an incomplete knowledge of Divine Law.

Mental Science Practitioners

Bissel, Mary.....	3150 W. 26th Ave., GR. 6947
Cruikshank, Mae N.....	1430 La Solana Dr., Altadena, Calif.
Hilands, Alberta.....	Box 1848, Rock River, Wyo.
Lonergan, J. A.....	135 S. Marengo Ave. Pasadena 5, California
Matsuda, Umashaburo.....	1320 E. 20th Ave., CH. 0956
Minns, Edw. W., Old Stone House, Rt. 2, Newburg, N. Y.	
Myers, T. G.....	2556 Clermont, FR. 8190
Oberlin, Dr. Lura.....	Hill City, South Dakota
O'Connor, Lilian A.....	1641 Washington St., CH. 3280
Repstein, May.....	3117 E. 3rd Ave. N.E., Cedar Rapids, Ia.
Warner, Lola E.....	138 N. College Ave., Fort Collins, Colo.
Carleton Whitehead.....	1550 Marion, KE. 5098
Williamson, Mrs. W. A.....	1904 Logan, CH. 0426

Daily Studies

By HARVEY HARDMAN

Jesus' Code for Mankind

Foreword

All laws are secret or hidden until they are discovered by individual mind. When discovered, all laws are found to be universal, and work as readily for one person as another. In nature this is so obvious that we never question the fact. When we think of spiritual matters, however, we are not so ready to assent to the impartial action of mental and spiritual laws. We are apt to think that Jesus was especially favored by the Infinite, and that he had access to powers not available to the rest of mankind. He denied this by saying "greater things than these shall ye do."

Jesus used some kind of power that was hidden or secret, so far as the common people of his time were concerned. They were *amazed* at his mighty works, because they were ignorant of the kind of power that enabled him to do the works. They would have been just as amazed if he had been informed as to the laws of electricity and had performed some of the wonders so familiar to the people of today.

When we have discounted the traditional reports as to Jesus' work involving what are called miracles and have made allowance for the tendency of ignorant people to magnify events they do not understand, there is still evidence that Jesus used some remarkable and mysterious power, which astonished the multitudes who witnessed his healing work and listened to his wonderful talks.

That this power which Jesus used was of a distinctly personal nature, that is, spiritual or mental, is perfectly clear. He tried to teach the disciples how to use it, but the Gospels do not present the clear cut descriptions of the healing activities of the disciples that it does of those performed by Jesus. In one place the record says Jesus sent out seventy students to go through the towns and the country on a preaching and healing campaign, but it does not list cures, nor describe their activities in detail. But with Jesus, healings were frequent and the descriptions of some cases are so graphic as to carry all the ear-marks of eye-witness reports. The power was personal, and it was spiritual as distinguished from material power, such as electricity.

You can be sure that whenever power acts there is a law involved. What was his law? In all his efforts to teach the disciples, as related in the Gospels, is there any real hint as to the nature of that law? Was the power he used unique, so that only a genius or a supreme Master could understand and use it? I have told you in the beginning of this foreword how he answered that question.

There is no more reason to worship Jesus because he discovered and used a great law, than to worship Edison for showing others how to apply his discoveries and carry on his work. Jesus was a personality like ourselves. His needs were like our own. His mind worked in the same way and by the same psychological laws. He simply knew a law that mankind has not yet made the effort to learn. The following lessons will be brief explanations of Jesus' Law of personal power.

SUNDAY

The nature of the Law and the way to use it is explained in a sort of Code which you will find in the fifth, sixth and seventh chapters of Matthew, and it is generally called The Sermon on the Mount. He began by defining the results of the application of the Code to individual life and conduct, and called those "blessed" who live up to it.

The first part of the Code of Jesus deals with ethical and moral ideas and ideals, and at the conclusion of the fifth chapter (the first of the three containing the Code) he said frankly that the keeping of the new commandments involves a new type of humanity which accepts love for all as its spirit and vital authority. And the basis of this new type of moral and ethical idealism, is the recognition that all are children of one Father.

In the second section of the Code the Master Teacher dropped the method of contrasting his own with the Mosaic Code, and drew a vivid contrast between true spiritual practices and those that are false. He stressed the principle of secrecy in such a way as to leave no doubt as to the importance attached to it. *When you pray, be not as the hypocrites, who love to pray in public to be seen of men. Rather pray to your Father which is in secret, and your Father which seeth in secret will reward you openly.*

The emphasis is altogether on secrecy and sincerity of worship. He counseled his disciples to shun all ritualism and formality and to seek the Father in secret, and to make this clear he announced that the kingdom of God is not a locality out in space, but is "*within you.*"

MONDAY

Jesus applied to the law of secrecy three fundamental spiritual practices which the individual must observe if he is to develop spiritual power in the use of the Law. The first is *generosity* or the law of giving *in secret*. The second is *prayer* or the law of communion *in secret*. The third is *fasting*, or the law of continence, *in secret*.

He said plainly that if you practice this secret communion with the Father within you, it will bring about peace and joy in your heart. You will no more worry and be anxious than the birds of the air.

The second factor in the Code is of equal importance. It appears to be more simple and more easily practiced, but this is only in appearance. Actually it involves the most subtle and difficult mental work the student shall ever be called upon to perform in his seeking for the power. It is the principle of forgiveness or the complete elimination of condemnation of others and oneself. Jesus gave this factor in his prayer, called the Lord's Prayer, but with the added emphasis, after the prayer, to show that the whole process depends on the observance of this one point, just as the arch depends upon the keystone and the building upon the foundation. A moment's consideration shows the reason for this: Forgiveness is the action of love, and love is the principle of creative power. Through love, the worlds were brought forth. Through love, the newest baby is getting ready to open its eyes and cry its challenge to the waiting world.

TUESDAY

There are two ways to approach the subject of Love. We may think of it as the universal creative Force, and we can consider it as the attribute of personal consciousness. In the first case it is seen to act as a Law, without partiality sending its rains on the unjust as well as the just; indifferent as to which of two battling insects shall win and showing no greater interest in the fate of opposing armies of men. The universal Lover, though some seem to think they are His special favorites, is the Perfect Lover of mankind because the Infinite is impersonal in methods and bestowals. Most theologians teach that God is a Personal Lover, and His favor can be successfully invoked by being sufficiently pious and belonging to the right church.

Let us consider the doctrine of Divine Love as enunciated by Jesus. For his conception stands at the very apex of human thought with regard to this sublime ideal. Discoursing with his disciples on this great theme, he said: "Ye have heard that it hath been said Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you and do good to them that hate you. Why? "In order that ye may be the children of your Father which is in Heaven; for he maketh His sun to rise on the evil and on the good, and sendeth his rain on the unjust and the just alike."

A big order that. To be so universal in our love that we love our enemies, bless them that curse us and do good unto them that hate us. Will we try or just pass up the instruction with a shrug of the shoulders and the thought that it is beyond any possibility of attainment?

WEDNESDAY

Some there are who may feel that Jesus was on the side of the so-called "sinner" rather than the one being sinned against. Read his regulation for the mental attitude of the disciples. It truly demands a god-like power. "Judge not that ye be not judged." And then he shows the basis of this tolerance, in human psychology and spiritual laws: "With what judgment ye judge shall ye be judged; and with what measure ye mete, it shall be measured to you again." With sublime satire he punctures the self-glorification of the holier than thou gentry, by saying that the "mote" they see in a brother's eye is merely the diminished reflection of a "beam (log) in thine own eye."

The real reason behind this injunction of the Master to love universally, aside from that of being perfect in our love, like the Father, is that *hate is always destructive*. Your hate may harm your object in a way, but it harms you most of all. You simply cannot love God and hate your brother. Indeed, the presence of hate in the heart is like a subtle poison that infects the entire consciousness of the individual. Love your enemy not for his sake, but for your own. When you know from studying and practicing mental and spiritual law, that hate is a destroying power, you can learn to have mercy in your heart for anyone who, ignorant of the Law, harbors the dreadful enemy in his heart.

Hate takes many subtle forms such as envy, gossip, intolerance, jealousy, deceit, anger, and all negative emotions. "You will know them by their fruit. Any tree that does not produce sound fruit will be cut down and thrown into the fire."

THURSDAY

No more perfect statement of the law of Justice could be given than that enunciated by Jesus "With what measure ye mete, it shall be measured to you again."

There is in nature an All-prevading Principle of Intelligence, but it does not measure its gifts as an act of choice or personal discrimination. This is the province of the creature, and man receives greater gifts as he evolves within himself the mental capacity to perceive and appropriate more of the hidden resources of the Universal Mind.

Even God cannot give to a man what he has not the developed capacity to receive. We must have the desire to ask, the faith to seek and the perseverance to knock at the door of understanding if we want to be rewarded. The student who goes to nature for his lessons in the Justice of God will come away from his studies each time with a sense of awe and reverence for that Power which sees to it that no creature gets the best of the bargain of life. With a chastened mind and utmost humility, he is obliged to admit that it is only man who, with his vast powers of mind, makes a fool of himself in his effort to evade the Divine Law of Justice.

The Unseen Measurer is the spirit of man, for he decides by his mental attitudes what the Universal Spirit shall give to him. With what measure he metes, it is measured to him again. He sets his own pace; he decides his own value; he determines what life will measure to him. We must admit by the necessity of logic that the Measurer and the thing measured, the Receiver and the thing received are one.

FRIDAY

Here is a simple way to begin the practice of the primary factors of the secret law of Jesus. If you study and practice until you can actually do as he commanded, you will become conscious of a new sense of power, and you will be more successful in your use of the Law. All three sections of the Code are necessary to the complete triangle of instruction and regulation of the spiritual life, but the second section is the base, for without the specific esoteric items regarding the law of the inner life that are contained in it, it would be impossible to fulfill the conditions involved in the other two.

The entire Code is a powerful suggestion to cast off all outward trapping of ritualism and organized forms of worship and to deal directly with the Divine Presence in your own soul. You must give in secret as unto God and not unto men; pray in absolute secrecy. You must forgive. Look deep. See where the old grudge has its hiding place. Drag it out into the open. Go to the person in a simple and perfectly free manner and have it out. Talk things over. In other words get right with your neighbor before you try to get right with God.

Seek to know the Father within you as a real Person, able to receive confession and forgive sins; willing and able to grant requests; possessing all the powers and intelligence of the noblest friend; therefore making confession to others needless.

"I am with thee whithersoever thou goest" is a literal fact. In the market place, in all the work and play of life, that Power is present. When you really know this, you will cease all worry, all doubt and all fear, because He will keep thee in perfect peace when your mind is staid on Him.

SATURDAY

When the disciples failed to heal, Jesus expressed but one reason for their failure, O ye of little faith! The problems of life which we must meet successfully, if life itself it to be to us anything more than a "vale of tears" and trouble, fall into three general classifications.

The first is health. No one who is sick or ailing physically can be very efficient or happy. Hence we believe that religion, by which we mean spiritual knowledge, should help us to keep well. And should we for any reason get sick, this knowledge of God is a very present help which we can apply in regaining our health.

There are exceptions to most general rules, but most of our physical ills are directly traceable to wrong mental states. Worry and fear are mental diseases that sooner or later lead to bodily disease. By trusting in the Father as an immediate and living presence in our hearts and by knowing that this Power is available to us only through the mental organization which constitutes our individual consciousness, we realize that the responsibility for keeping well and strong rests with us as individuals and not with God. The Infinite provides the means and resources and perfect laws by which we may have an abundance of vitality and strength. Ignorance of the laws of the mind and of the body may lead us into all sorts of physical distress. Hence we see the necessity for a scientific understanding of mental principles and of our relation to the Omnipresent Spirit of life.

By study we learn to take a more wholesome mental attitude toward people and all the affairs of life, so that by such practice, we finally master the art of keeping well.

God's Law of Fulfillment

By OSWALD JEFFERSON

The visible world is a projection of a spiritual universe from which it was created. It is the true purpose of man to find union or harmonious relations with that spiritual universe. This unification is brought about by study of universal laws and inner communication with the Spirit of his own being. Such creative contact with the spiritual universe, be it thought of as God or as Universal Principle manifested as Law, releases invisible energy into man's mental and bodily abilities. One of the proofs that a person is in conscious contact with the Universal Spirit is seen in a new zest for living which takes the pattern of enchantment, increased intellectual activity, and emotional control. A second proof of a man's contact with Universal Law, or God, is seen in a new poise, a serenity, peacefulness and graciousness towards both himself and others. William James came to these broad conclusions in his study of religious experience from the point of view of his functional psychology.

The conclusions of Jesus are of the same broad pattern. He never tried to include all of his profound meanings of life in perfect definitions; rather, he used parables to illustrate the essential unity of all livingness. The Master was intent upon helping people become sensitive and responsive to the Universal Creative Law. Although he did not define it, he did say—this is how it works, try it for yourself. The results are guaranteed if you will fulfill the conditions.

"Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you."
"According to thy faith." "The Father which

seeth in secret will reward thee openly." All these statements assume a Higher Power responsive to man's demand. It would be annihilation if man's needs or wants could have no fulfillment. This Universal Law reigns in all areas of livingness. What use is it to ask or to seek or to knock if there is no possible assurance of a response? Of what use to sow if the chances are all against the seed growing? The fulfillment of man's life is assured by Law which always responds in exact accord with man's beliefs. And those who understand always experience fulfillment, but those who, either in ignorance or denial of the Law, fail to find rapport with it, feel the heaviness of life.

So it is that man is not only a creature but also a creator. The moment he observes the Eternal Principle operating as Eternal Law—in his own life as he becomes a creator of his own circumstances and personality. "You shall have what your faith expects," said Jesus.

The most amazing discovery of the last few decades, has been the fact of the important part one's thinking plays in the creation of one's life. This discovery has been knocking at the doors of every century since the Greek philosophers' time, but not until relatively recently has it been taken seriously enough to command general public attention. Even now the mention of the creative power of thinking is scoffed at as some new-fangled notion. But science without hesitation disproves all such attacks and our New Testament once more becomes a living book for living people, and religious thought and practice becomes an experience of self-development and social betterment.

Another value which comes from James' conclusions and Jesus' philosophy of positive receptivity to Universal Law is that the Infinite becomes more

understandable, more easily appreciated in terms of Mind, Life, and Law.

Man is created on the basis of these three attributes of God. "Let us make man in our own image," wrote the priestly editor of Genesis. So man is set above all other creatures, because he has self-consciousness, can think and thereby create.

The practical meaning and value of this truth is simple and applicable to all or any problem or situation we desire. It means that his thinking is his creative power and every thought is carried out by perfect law. Therefore as he thinks so he is—as he is now so has he made himself. Happiness or success or fulfillment is the direct result of consciousness. You shall always receive what your faith expects—your faith always being the operative power which sets the law of mind in motion.

Another way to say it, is most clearly stated but probably most easily misunderstood in the Beatitude, "Blessed are they who hunger and thirst after righteousness for they shall be filled." The underlying principle of this Beatitude is that God, The Infinite Mind, is responsive as the energy which supports and sustains the potentials in human consciousness. To know this makes the desire for uprightness, that is, general fulfillment, so much stronger. Moreover, this knowledge lifts the desire above everything that tends towards colorless virtue and makes it a creative, positive and enjoyable experience.

So it is that one's desire is fulfilled. There are no mistakes in the realm of law, though difficulties may arise at our human level. You think, and you become or fail to become. This is the law of fulfillment as expressed in the Beatitude.

One necessary safeguard must be mentioned if

one is to cooperate with the Law of God." "Seek ye first the kingdom of God, and all these things shall be added unto you." The kingdom of God is the realm of the Subconscious Mind which receives the impress of our desire. To seek the kingdom implies the act of study, meditation and experiment. The Divine Creator or Subconscious Mind is the personal God that responds to our demand, but at the same time acts as impersonal Law by granting the request whether it be for our good or evil. As in the case of the Prodigal Son, we can deny our Father and waste our Spiritual Substance in negative, sick, chaotic and belligerent thoughts or we can live in peace and plenty by changing the character of our thoughts to health, love, beauty and abundance.

God's way of working is the wonder way of Law. If we will give it thought we can see that the Law is not harsh from the point of view of order and peace and dependability in the universe. It is gracious, reliable, just and true because it is at man's command and never questions him. Therefore, if one wants a life of fulfillment, he must prepare the ground for it, plant the seed and cooperate with God's way of doing things.

In this way one consciously connects himself with the spiritual universe and unifies himself with God's creative goodwill. Prayer becomes not a repetitious begging for a magical change, but an experience of straight thinking or direct communication with God. Worship becomes a channel of mental and emotional conditioning, and one's daily work the opportunity to prove truth.

LOS ANGELES MEETING

Sundays at 11 A. M., Science of Mind Church

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DR. FREDERICK W. BAILES, Speaker

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"My dear teacher: It would be impossible for me to state on this paper, how many negative conditions I have dissolved by using the principles taught by you in the Correspondence Course. I had been floundering through Truth teachings for years, but your instructions were the first to tell me **how** and **why** the Law operates. I realize only too well, how far I have yet to go, but having made demonstrations as I have, I also know I have made progress.

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My sincerest wish is that All Good will be yours always for I am sure the people you have helped beside myself, are myriad.

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Another very remarkable feature of the demonstration was that the four tenants concerned in this difficulty and whom I had asked to move, found exactly what they wanted. This proved a point to me that I believe is worthy of note: **That the Law works for the good of ALL concerned when we turn the Light of Truth and Love on our problem.** This was a matter that could have caused me a great deal of trouble and expense, including court costs and attorney fees, to say nothing of an entanglement with the OPA. I don't have a great deal of time to study my Correspondence Course lessons, but I shall keep at it until I learn to understand myself and to find my proper place in serving others. Sincerely, B.J.R."

"My sister asked you to give help to my husband who had a relapse from the flu. Since that time the "mountains" of difficulties have lowered considerably. When things cleared here, with your help, after a couple of days, I telephoned my sister to report to you. I am indeed grateful for your help and words cannot express my gratitude.

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"Ever since the first issue of your magazine came to me I've wanted to tell you how very helpful I find each copy. With its arrival every month I find myself saying, **this** is the best number yet. With grateful appreciation, I am V.F.M."

"Dear Harvey Hardman, friend and instructor: I can hardly write and read only with reading glass. Mental Science magazine is my only source of printed matter because of my eyes. I have enjoyed your magazine and follow your articles with great pleasure and profit. You have banished "hell" from my consciousness except as I plant these sort of seeds. Gratefully yours, C.D.K."

"Dear Dr. Hardman: About a year ago a friend picked up a copy of your magazine on the train and gave it to me. I find it a great source of joy and inspiration. For several months this one copy has been my source of daily inspirational reading. Now I am going to give myself a present of a yearly subscription. I know of nothing I will enjoy more. God bless your work that is sending help to hungry souls. Mrs. C.W.M."

"My life so far has been full of many good things and I might be stretching the point a bit, but I will say that the largest contribution to my inner poise has come out of Denver. Great was my surprise when a sample copy of your monthly came the other day. Here was Opportunity knocking at my door again! Many, many thanks for this copy. Please enter my subscription . . . Mrs. V.F.M."

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TEN COMMANDMENTS FOR RIGHT LIVING

1. Thou shalt not worry, for by so doing thou shalt suffer the same disaster many times.
2. Thou shalt not try to dominate or possess others, for it is the right of every man to govern his own actions.
3. Thou shalt not desire after fame, for the burdens of greatness are an affliction unto the spirit.
4. Thou shalt not desire after great wealth, for there is no peace in the lives of the rich.
5. Thou shalt relax, for great tension is an abomination unto the flesh.
6. Thou shalt have a sense of humor, or thy years will seem much longer and more painful in the land.
7. Thou shalt love the beautiful and serve the good, for this is according to the Will of Heaven.
8. Thou shalt harm no other person, by word or thought or deed, regardless of the cause; for to do so is to perpetuate the sorrows of the race.
9. Thou shalt not be angry at any person for any reason, for anger injures most the one who is angry.
10. Thou shalt never blame another for thy misfortune, for each man's destiny is in his own keeping.

(By Manly P. Hall)

